[39 cont.]
792 is no actual escort in a procession with horses as at the reception. The lama rides back alone with his monks. Only the gifts are brought after him on animals.

[40] The hutukhtus are always received in this festive manner. Lesser lamas, for instance, those who come just to pray at an obo, are accorded a simple reception. A similar procedure is followed for the Bon priests, shamans, and soothsayers. They are not fetched ceremonially, and they are given only a moderate fee.

351 Taboo of the compound: At many prayer ceremonies of the lama, the compound is forbidden to strangers. This is called "to forbid the door." Whoever is not present at the beginning of the performance may not enter the yard. On the other hand, people who were in the yard from the beginning may later come and go freely (7). In order to mark the yard as prohibited (taboo), the master of the household attaches a cypress or fir twig or a sieve to the gate of the yard (8).

7. [Foreign text p. 42.] According to other statements, this applies only to the occupants of the house. Guests who go away may not return.

8. [Foreign text p. 42.] The informant

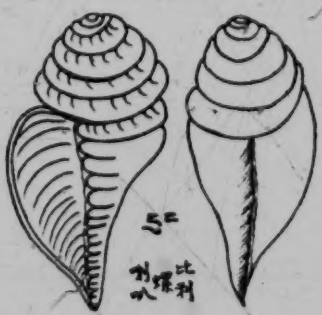

Fig. 6. Shells.

(Drawing of a Tujen.)

351 [40 cont.]
796
784
211
[177]

[Note on foreign text p. 42 cont.] maintains that formerly the Tujen used no sieve and that they learned of it from the Chinese. Nowadays paper is commonly used when it is a matter of a taboo that is not connected with the prayer service. Thus the people stick a rectangular piece of red paper to the gate intrados, on the right when, for example, there is sickness in the compound, and on the left when a woman is in confinement there. White paper is used when someone has died, a custom that probably comes from the Chinese.

[574] The taboo always lasts for several days, three, five, seven, always an odd number, and always as long as the lama is staying [792] at the house, as well as two days afterwards. If, for example, the lama is there only one day, the taboo lasts three days; if he is there three days, it lasts five days, etc. If he is in the house for seven days, however, the taboo lasts for an entire week after his departure (9).

9. [Foreign text pp. 42-43.] The taboo regulations mentioned here also apply to other religious ceremonies, even when no lama or Bon priest is invited. The taboo is then in force for only three days, however. -- Even the best friends are not admitted into the house, but are dealt with by the gate of the yard. For this reason they must first call out loudly so that someone will come out.

[751] [43] Sometimes the people also say that in case of illness the yard is marked not out of fear of the spirits, but

351 [40 cont.]
796
784
211
751

[Note on foreign text p. 43 cont.]
rather in order to give strangers a signal so that they will not be infected and will stay outside.

Word List

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792

Lama: lama; ho-shang (Chin.).
Lama of the Yellow Sect: gelõña (Tib.); sira lama.
Lama of the Red Sect: fulan lama.
Great lama: šge lama; ching-fa ta-ti lama (Chin.).
Small lama: mula lama.
Hutukhtu (6): sañ (10); šge sañ = great H.; mula sañ = small H.
huo-fuo (Chin.) = Living Buddha; fo-yeh = Buddha.

6. [Foreign text p. 42.] The common people know little about the hierarchy among the monks. They know great and small lamas. Among the great they count the hutukhtu, the tsũordzi and the kãnbõ. According to their conception, a great lama is especially learned, knows many magical practices, and therefore has special power. The small lamas have only a little learning and are able to perform only minor ceremonies, for instance, the obo prayer.

[775]

The hutukhtus are regarded as Buddhic incarnations. In this the common people do not differentiate between Buddhas and bodhisattvas. Among them everything is fuo-yeh, that is, Buddha-Father. They use this Chinese name for everything that is the seat of the spirit or a spirit itself, in other words, also for the incarnations

[778]
[775]

[842 cont.]

778
192

[Note on foreign text pp. 843-844 cont.]

The second name is šdier; šdier corresponds to the Mongolic seter; cf. DMF, p. 335, "šdier, ribbon or piece of material attached to the tail or to the mane of an animal consecrated to the deities running free. Cf. Mong. seter, ord. se't'er id." [translated from French]. -- The Tujen designate both the consecration band and the consecrated animal with šdier. This likewise agrees with Mongolic linguistic usage. According to W.A. Unkrig (communication), seter is a [844] band that is tied in the animal's mane or tail. seter also refers to the animal itself and the rite by which it is consecrated. For seter, Kovalevskij (1346) gives the Tibetan equivalents bsruń rtags. According to Jäschke (594 and 212) this means: tutelary-spirit sign, through which it is clear that the animal belongs to the tutelary spirit. Neither Jäschke nor Das have the word combination bsruń rtags.

778
[791] Renewal of the consecration: Usually the renewal takes place in the local temple. The soothsayer determines which day between the new and the full moon. This day of renewal must then be maintained for the life of the animal.

One may also choose the original place of consecration. -- Consecration-master, consecration-god, and consecration-animal must always remain the same. Only if an animal no longer shakes itself when the milk is poured over it is another one taken.

Also, old lost bands are not replaced at the renewal, but [211] every year a new band is added, so the years of consecration can be determined by the number of bands.

[171] Distribution: The animal-consecration is practiced wherever Tujen live. The Chinese do not know it; only in

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The emperor praised the military prestation of Li Yin and sent delegates from Peking with laudatory letters and with the order to come to Peking, the expenses to be defrayed by the empire. He received the promotion of Yu-fu tso-tu-tu and rich gifts. The next year he was honored with the title of Duke of Hui Ning, and received an emolument every year of 1,100 *tan* of grain. At the same time, the emperor, with delicate attention, bestowed upon his deceased father, Li Nan-ko, the same title of Duke of Hui Ning (*Annals* of Kansu 42: 47*a*; *Annals* of Hsining 27: 11*a*).

Li Yin seemed to have reached the summit of a glorious career. However, a more eminent honor was in store for him. His merits would be chiseled on a stele in a temple built by himself to remind future generations of the imperial dignities bestowed upon him.

In the Kuang-fu-kuan, a temple built in 1426 in the northeast corner of the city of Hsining, the following is chiseled on a stele (*Annals* of Kansu 30: 45*a–b*; *Annals* of Hsining 35: 6*a–b*):

In 1422 in the eighth moon, Emperor Yung Lo, on his way back from an expedition in the desert took a breath in Yu-lin (Shensi) and called to his tent the officials who had won the most distinguished merits during the expedition. He granted Li Yin the titles of Yung-lu ta-fu, Pillar of the Empire and Duke of Hui Ning. Then the duke asked the emperor for permission to build in Hsining a temple in honor of the god of the war, in order to show gratitude for the blessings bestowed upon the empire and the people, and to secure more blessings in the future. The emperor agreed. Back home, Li Yin ordered, a few days later, the building of the temple. In the tenth moon of 1426 he informed the emperor about the completion of the construction. The emperor granted to the temple the name "Kuang-fu-kuan" (Taoist temple of glory and felicity), and appointed five Taoist priests for the performance of the sacrifices and worship in the temple.

One evening Li Yin was dreaming: he heard a man saying to him, "The God of War will appear." Instantly he dressed and adjusted his hat. Another man arrived carrying a tray with fine dishes. He invited Li Yin to come to his home to enjoy the dishes. Li Yin could not understand the circumstances of such an invitation. He thought it should be a spirit. Then he invited this man to come to his home. They were about to start with the dinner when all of a sudden the man said, "The spirit is there." Li Yin opened the door. He saw a man perfectly dressed, riding a white horse with a beautiful saddle and escorted by a numerous retinue. The man was like a king. The Taoist priest Ho Chao-tsung accompanied him, dressed in Taoist fashion, holding a book in his hands. He asked Li Yin: "The god will go first to the temple of the King Li. Is that correct?" Li Yin answered that he would first call at the Ning-fan Ssu (the temple of the appeased Tibetans). The entire group left. The sky was bright. On the way they passed a beautiful high building, enclosed by a high wall. They said, "The man who is living here does not belong to the lower range of society." They arrived at the gate of the temple. Li Yin dismounted from his horse. He was terrified. This happened on the eighth day of the seventh moon in 1423. In the winter of the same year the Duke was invited to see the emperor in Peking. He received his titles and precious gifts and returned to Hsining. What the Duke saw in his dream was the appearance of the god of war. It was a reward for his

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devotion to the empire. Emperor Yung Lo whom he had served in the expeditions in the desert had given him a precious sword and a famous horse. In 1425 Li Yin had fought the brigands in Anting and at the head of his soldiers had attacked the brigands and himself had killed many among them. He had captured a booty of 130,000 cattle. The emperor had sent minister Yang Yung to congratulate him. His merits were unusual and therefore he received in his dream a visit from the god of war . . . all these circumstances we have recorded on the stele, etc.

Without doubt the titles received by Li Yin, the building of the temple and the name given to it by the emperor himself, the stele, and the wonderful dreams went straight to the heart of the clan members and strengthened the cohesion of the Li clan. All these circumstances normally seem to have been conducive at that time to the building of an elaborate clan cemetery and to the erection in 1426 of the famous "spirit way stele" in honor of Li Nan-ko, the founder of the clan, father of Li Yin.

However, the behavior of Li Yin, puffed up with pride, had changed after he had been honored so magnificently by the emperor. The Governor of Ninghsia, Shih Chao, who had previously been Governor of Hsining, accused him of fostering subversive intentions. Li Yin could disprove the accusation. In Hsining he had assembled 700 families, fugitives from justice, whom he protected. He had settled them in the country and had given them land to till. But they harmed their neighbors, stealing and upsetting the country. Again complaints were lodged with the board of military justice, and Li Yin was ordered to turn over his tenants to the civil authority. In 1432 Ch'i Ch'eng, descendant of T'u-ssu Ch'i, O-erh-chih-shih-chieh, was his father's lawful successor to the office of t'u-ssu. The bold Li Yin, not bothering to offend the prominent Ch'i t'u-ssu clan, supported as successor to the t'u-ssu office Chien Tsang, the nephew of Ch'i Ch'eng, who was the son of his sister. He appointed murderers to kill Ch'i Ch'eng. He was accused again. This time the military judges rolled all the accusations into one, condemned him to prison, to the revocation of his titles and honors and to capital punishment. In 1437 the emperor pardoned him, allowing him a small emolument. Soon thereafter he died (*Annals* of Kansu 42: 47*a*; *Annals* of Hsining 27: 11*a*).

HUANGCHUNG T'U-SSU UNDER THE SUBSEQUENT EMPERORS

After the death of Yung Lo, (1424) the alarming confusion and struggle continued unabated among the eastern and western Mongols, both groups appointing their own Khans, who were merely nominal supreme chiefs and actually blind tools in the hands of Togon and A-lu-t'ai who controlled the two groups. A-lu-t'ai, weakened after many encounters with the Chinese and Oirat troops; was finally defeated and killed by the Oirat, Togon, in 1434; and the hegemony of the Oirats

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is fighting must be fought, but always at the same time the tribes should be induced to surrender peacefully. The debates lasted for seven years and nothing was done (*Annals* of Hsining 20: 10*b*, 11*a*). Finally in 1530 the Tibetan tribes of T'ao and Ming Chou started plundering the country. The tribes had fled from Kokonor for fear of the Mongols. Their destitution was tragic. Commander Liu Wen-yu, protagonist of the third group, left with his army, but at the same time sent officials to induce the tribes to surrender, promising them help. Among them only twenty-one tribes decided to revolt, the Lung-po (Uighur) tribe being the leader of the group. The commander defeated two tribes, killed 360 rebels and then started peace talks. He succeeded, receiving the surrender of seventy or more tribes. He returned with the army. The regions of T'ao and Ming Chou were at peace.

The same year, while the tribes of T'ao and Ming Chou, situated south of the Yellow River, were pacified, the Tsantsa tribes, living on the northern bank of the Tatung River, plundered the region of Nienpei, but were defeated in the T'u-ku-hung valley. Splinter groups of Mongols raided Chengfan, and small groups of Kokonor brigands invaded Hsining and were pursued.

In 1534, amidst all these troubles, the Ming dynasty was still interested in education and instruction. More schools were built in several small fortresses, and in Hsining the Hall of the Faithful and Meritorious officials was constructed. On the stele erected inside the hall, we read among the names of the celebrated personalities those of four Monguor t'u-ssu: Li Nan-ko, Li Yin, the Duke of Huei-ming, his son, T'u-ssu Ch'eng Chih, and T'u-ssu Li Ch'ang, son of Li Yin (*Annals* of Hsining 35: 9*b*, 10*a*).

The situation grew worse every day and all of Huangchung was upset. Liu T'ien-ho, vice-president of the ministry of war, was sent in 1536 to direct the military operations in Kansu and Shensi. The third son of Dayan, Barsa Bolot, with his son, the Jinong had settled in Ordos. The turbulent Jinong made raids in Ninghsia, Liang and Kanchow. T'u-ssu Wang (*Annals* of Kansu 42: 40), Na (*Annals* of Kansu 42: 49), Hsin (*Annals* of Kansu 42: 54), were ordered to help stem the forays. T'u-ssu Hsin died on the field of battle. The Jinong invaded Hsining and hit a severe blow. T'u-ssu Lu and Ah (*Annals* of Kansu 42: 52) helped the commander beat the Jinong.

The next year the Kokonor brigands made a raid in Hsining and were severely beaten, twice, at the temple T'ieh-fu, 50 li north of the city.

General Liu T'ien-ho, having studied the situation of the country, ordered first the repair of the walls and towers of the eighteen existing small fortresses and villages and cities, and to start immediately with the building of seventeen new fortified villages. He promoted agriculture around the fortresses, dug irrigation

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canals, helped the people with grain and oxen, etc. He built the two large cities of Pa-yien-jung and San-ch'uan, south of Nienpei, and established there two strong garrisons, in order to control the whole region north of the Yellow River, reaching from the south of Hsining to Nienpei (*Annals* of Kansu 24: 18; 23: 16). At that time the only fortified villages were near the mansions of the t'u-ssu, where in time of troubles the people found shelter with their cattle and helped to defend the fortress, and from which they attacked and pursued brigands. Only near these fortresses were living and farming possible. No wonder that the helpless scattered tribes incessantly revolted, plundered on their own account, or joined the invaders after having been plundered.

In 1537 groups of Ordos brigands raided the fortress of Cheng-ch'iang-I, situated between Liangchow and Lanchow. T'u-ssu Yeh defended the fortress heroically and died in the battle. The people esteemed his brave conduct and erected a stele in commemoration inside the village.

In 1541 the Jinong from Ordos raided Hsia-ch'uan-ku in Huangchung; a crushing defeat was administered to him by General Liu T'ien-ho in Ho-shuei-wan. His son Chin-shao was killed in the battle. T'u-ssu Lu, Li (*Annals* of Kansu 42: 38), Wang (*Annals* of Kansu 42: 40), Ch'i (*Annals* of Kansu 42: 45) participated in the action. Groups belonging to the Tsa tsa tribes of Huangchung plundered San-ch'uan and were chased by T'u-ssu Ch'i (*Annals* of Kansu 42: 45), and Li (*Annals* of Kansu 42: 38).

In 1543 the turbulent Jinong, leading a strong army, arrived at Kokonor, where he defeated I-pu-la, and captured half of his followers. I-pu-la fled to Mongolia plundering the Liangchow country on his way back. The Jinong was the grandson of Dayan and had a score to settle with I-pu-la, who, seceding with his tribes, had offended his grandfather Dayan. I-pu-la had raided and plundered Huangchung, had scattered or subdued and ruined the Tibetan tribes of Kokonor during thirty-four years (*Annals* of Hsining 31: 15*b*; 20: 12*a*). Pu-erh-hai, a Mongol chieftain who had joined I-pu-la in 1525, had already abandoned I-pu-la, and had hidden in the mountains to avoid the Jinong. Previously he had manifested his intention to submit to China and was better disposed toward the Tibetans. Many tribes returned to Kokonor hoping to enjoy a precarious peace for some years (*Annals* of Hsining 20: 12*b*). The same year T'u-ssu Lu was ordered to lead his troops to Tatung in Shansi province to help chase the invading Mongols.

In 1546 the emperor ordered the officials to erect an Honorific Arch glorifying the merits of T'u-ssu Lu.

Until 1549 the students in Hsining had been unable to pass the literary examination and acquire titles. This year, on account of the new regulations, diplomas were granted in Hsining.

175x 712 [582 312] 175x 648 [21] 175x 871 [21]

[P. 45 (A)]

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of them remained united and strong because of the benefits derived from brigandage and loot. 175x 648

Altan, who controlled all the Mongols, was in 1559 making forays and harrassing China. For a long time he had been conversant with the fertile Kokonor country, the El Dorado of peoples engaged in cattle breeding, and also with the weakness of the Chinese forces which defended the country, and the helplessness of the disunited Tibetan tribes. Being eager to occupy Kokonor he sent to the country his two sons Pin-tu and Ping-tu with several thousands of Mongols. In 1561 Pin-tu occupied and looted the country of Sung-shan-i, situated between Chuang Lang and Ordos. Ping-tu went to Kokonor, plundering and looting East Kansu (*Annals* of Hsining 20: 12). He defeated the Chinese army sent against him. The Li T'u-ssu died in the battle (*Annals* of Kansu 46: 35*a*). In 1568, however, he was severely beaten around Kuei Te and lost many of his people (*Annals* of Kansu 46: 35*a*). In the meantime the Tibetan Tsan-tsa and Ko-tsa tribes had invaded the Ma-ha-la valley in Hsining but were chased away. Mongol groups of Pin-tu made raids from Sung Shan, in the Pa-yen-jung region (Hsining) and were beaten (*Annals* of Hsining 31: 17). Again the military authority ordered walls and small fortresses built on the mountain passes and on the routes used by the brigands to invade the country (*Annals* of Hsining 13: 9, 10). [72]

In Hsining the bureau for the administration of the military colonies was erected in 1567 (*Annals* of Hsining 23: 5). [47]

In 1568 the emperor ordered the officials of Hsining to build an honorific arch in the city of Hsining for the meritorious T'u-ssu Li Kung, grandson of Li Yin, who in 1481 had passed the literary examination of *chin shih* and fulfilled the office of minister in the Chang-pao-sse. The arch was built on the great street of the eastern gate of the city, and still exists. The emperor granted the honorific inscription chiseled in the arch: Ch'ing Yun (clearing clouds)—meaning bright sky, and thus bright intelligence. 175x 211

In 1569 the Tibetan Ssu-erh-ko and Hung-mao tribes raided Hsining and were administered a blow. Two chiefs of Ssu-erh-ko were taken prisoner, but a Chinese commander was killed by the Hung-mao tribe (*Annals* of Hsining 31: 17). The commander succeeded in inducing the Ssu-erh-ko tribes to surrender and titles were bestowed upon the chieftains of their twelve tribes. They aided in inducing the Hung-mao tribes to surrender and both groups agreed to combat the Kokonor and Sung Shan brigands in combination with the Chinese armies (*Annals* of Hsining 25: 19*b*). The Mongol brigand Ping-tu raided the Ta-erh-wan valley in Huangchung from Kokonor and was repelled by the army which lost its commander (*Annals* of Kansu 46: 35*b*). 175x 648

Altan surrendered in 1570 and concluded peace with

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and Sung Pa, were learned men and enjoyed prestige in Peking, Mongolia and Tibet (Monguors II: 27, sq.).

In 1607 the Brigadier General, T'u-ssu Ch'i Ping-chai, with his troops, was ordered to help General Ta Yun repel the raids of Kokonor brigands who in combination with Ordos brigands invaded and looted Chengfan and Liangchow. They repelled them, administering a severe blow (*Annals* of Kansu 46: 39).

In 1612 the emperor ordered an honorific arch built to the meritorious Brigadier General Ch'i Teh, and sent the inscription to be chiseled on it: "Honorably favored by Heavenly Grace." The arch was built on the west street of the city of Hsining and still exists. Ch'i Teh is a descendant of T'u-ssu Ch'i-Kung-ko-hsing-chi, who during the Yuan period fulfilled the duty of myriarch, with golden badge and purple tassel, in the region 90 li south of Hsining. The Ch'i t'u-ssu clan should have been well acquainted with the Tibetan tribes living south of Hsining. No wonder the Ch'i Teh T'u-ssu was called upon by minister of war Cheng Lo in 1591, together with Colonel Shih Chia, to induce the Tibetan tribes to surrender. His successful efforts must have been the reason for the imperial distinction (*Annals* of Hsining 10: 4*b*; 27: 28).

In 1616 the t'u-ssu Lieutenant Colonel Ch'i Ping-chung (descendant of T'o-erh-chih-shih-chieh) appointed at Yung Ch'ang, saw the Mongol Yin-ting-ssu-ts'ing arriving with 1,000 horses to besiege the city. He controlled only 300 men but fought for two days and nights, defending the city. He himself killed three Mongol brigands. When auxiliary troops arrived he himself immediately pursued the enemy and saved all the people and cattle captured by the Mongols. The grateful people of Yung-ch'ang erected in the city a stele in commemoration of his heroic behavior. The stele still exists. Commended by his superiors for his leadership and energy, he was ordered, in 1621, to move with his troops to Liaotung Province (north of Peking) to defend the region of the Pu River. When he arrived, Liao Yang was already captured. Ten thousand more soldiers were put under his command. He remained in Liao tung for two more years. Later he encountered at P'ing-yang the Manchu troops invading China. In a pitched battle he was wounded by two sword cuts and three arrow hits. He was helped on his horse by his soldiers but died on the way. On account of his meritorious achievements, the emperor bestowed upon him the title of "T'ai-tze-t'ai-pao" "Junior guardian of the heir apparent," and an imperial oration was granted at his funeral and an order given to build an honorific arch in the city of Hsining with the inscription: "Served the country, manifested loyalty." The arch still exists. It was built in the large south street of the city (*Annals* of Hsining 10: 4*b*; 27: 21*a–b*; *Annals* of Kansu 42: 45*a–b*).

A very important date in the history of Kokonor, Tibet and lamaism is 1636. Ku-Shih-han, chieftain of

175x 792 795
175x 648
175x 703 211
175x 648
[334 211]
[21 703]
175x

Hsining city. The city was carried by storm and delivered to sack and slaughter: for the soldiers there was but death. The brigands knew that the t'u-ssu had stirred the people to resist the brigands, and they wreaked ruin on them. The old T'u-ssu Ch'i T'ing-chien (*Annals* of Hsining 28: 1*a–b*), and the T'u-ssu Li T'ien-yu (*Annals* of Hsining 28: 2*a*) were taken prisoner. The T'u-ssu Li Hung-yuen (of the old Li Wen branch) was killed with his wife and 120 members of his family (*Annals* of Hsining 31: 21; 28: 15; *Annals* of Kansu 46: 43*b*). The wife of Li T'ien-yu, the concubine, the two brothers, and 300 persons of his family and servants were killed. The same year the T'u-ssu Yeh kuo-chi, who had been called by the emperor early in 1643 to fight the brigands in Ch'ang p'ing in Liaotung, died on the field of battle in 1643 (*Annals* of Hsining 28: 15). All these t'u-ssu with their families laid down their lives defending the dynasty. 175X 669

Then the brigands went down into the country devastating, burning villages, murdering anyone who made a stand, abducting women, stealing livestock, etc. A group of them went to Kokonor, where all the chiefs surrendered.

The brigands knew that the old T'u-ssu Ch'i T'ing-chien had been the promoter of the resistance and had killed their chief Huo Chin. They decided to kill him. His son Hsing-chu spent the entire family fortune, buying 100 fine horses. He went to see the chief of the brigands in P'ing-Jung-i, hoping to redeem his father. The chief not only refused to accept the horses, but told him straight to his face that his father was to be killed. Then his brother Ping-chu protested, saying that his father had not killed Huo Chin, but that he himself was the murderer. The chief looked at him a long time and finally said, you are a filial son. He ordered the father to be bound to a car and to leave for Hsi-an. Hsing-chu cried the whole way home. However, his father was not killed (*Annals* of Hsining 28: 19*a*). 175X 577 593

His father was sent to Hsi-an, together with Li T'ien-yu. In T'ung Kuan they met the Manchu Prince Ah-Ki-Ko (*Annals* of Kansu 42: 48*a*). Both submitted to the newly established dynasty and were released. The Governor General Meng Ch'iao-fang, sent by the Ch'ing dynasty to pacify Kansu, had already arrived in 1645. He rehabilitated both t'u-ssu in their former office of commander of the clan, enjoining them to pacify the t'u-ssu of Hsining and Ho-hsi, to induce the Tibetans to be submissive, to abstain from revolts and to capture the rebel Tibetan Chao Chin-chung (*Annals* of Hsining 28: 2*a–b*; 31: 21; *Annals* of Kansu 46: 44*b*). To the T'u-ssu Li Hung-yuen who had perished with his wife and 120 members of his family the emperor later ordered built an honorific arch in Hsining with the inscription "Loyal servant and faithful wife, glory of the noble clan" (*Annals* of Hsining 28: 15*b*). 175X [211 703]

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At the moment you receive the order, organize and muster your cavalry instantly, watch the strategic points, block the roads of the brigands, and kill them. Do not hesitate a moment or let slip a favorable opportunity. If you disobey you will be punished. I hope you will look at the order with reverence. This is the reason for the order. 175×

Imperial order of the fifteenth of the eleventh moon:

Lu Chien, assistant chairman at the military headquarters (a title) and defender of Chuang Lang: the high commandant Hsuan Yu reports news of the commanders of the six commanderies of Tat'ung: the ninth of the eleventh moon, seven Mongol horsemen destroyed the great wall and crossed the frontier, shot arrows and wounded soldiers. From Pien Ti Ku it is announced that since the sixth of the tenth moon, much smoke and many tents are seen in the far distance in the northwestern direction. It seems that Pei Chia Sse Lan mustered his troops and is camping near the frontiers in order to invade and plunder the country. We have to be ready to resist the brigands. The New Year is not far away. I fear that some commandants might be remiss in their duty on account of the New Year festivities, that some might impose corvées on the soldiers, send them outside the frontiers to collect fuel, and have hunting parties to provide meat for New Year's, thereby tempting the brigands to make a sudden inroad. The losses suffered would be heavy.

I order you to control strictly the troops, to enforce the day and night watches, to keep the troops in full strength, to sharpen the weapons just as if the enemy were in front of you. When the enemy starts the invasion, inform the commandants and act according to the circumstances, attack the enemy, or consolidate the city walls, or burn the surrounding country to dispel amongst the enemy the temptation to make inroads. Try to resist the enemy and to insure the peace. I hope you will carry out your duty, remembering that peace cannot be enjoyed by taking it easy. To be entrapped in the snares of the enemy will not be forgiven. Use prudence. This is the reason for the order.

1475. An imperial order enjoins the local officials to build an honorific arch in front of the mansion of Lu Chien. The emperor sent the inscription to manifest his affection toward him. It reads: "During his life he confirmed his faithfulness and sincerity, incessantly he exercised devotedness and zeal." [703 211]

1480. Lu Chien was promoted to lieutenant colonel and defender of Hsining. Imperial order of the thirteenth of the fifth moon:

Lu Chien, assistant chairman at the military headquarters (a title not a function), I order you to fulfill the function of lieutenant colonel. You will still care for the defense of Chuang Lang and assume at the same time the defense of the country of Hsining.

You will train Chinese and Monguor foot and horse, repair the city walls, deal with officers and soldiers with kindness, prevent inroads of brigands. In time of alarm act according to the circumstances. You will still obey the orders of the commandant in chief and the Governor of Kansu. You will be honest and just, amend your shortcomings in order to command more effectively your inferiors. Do not use troops for your own interests, imposing corvées for your private use, impeding the military training and the defense of the country. Do not indulge in whims in commanding inferiors, imposing taxes and ex-

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Mongols and their stratagems. The conditions bode ill. You are an old general of the western frontiers and are conversant with the customs of the barbarians. Your reputation is well known among them, they fear you, you are respected on account of your faithfulness and justice. The troops of Chuang Lang are known for their courage and vigor. I order you to appeal to the governor and obey his orders. Mobilize 3,000 experienced Monguor and Chinese troops of Chuang Lang. The governor general will inspect and care for their helmets, armor, horses and weapons, salaries and provisions. Comply with this order with faithfulness. I will be generous with promotions. Do not pretend illness and miss the opportunity to gain merit. I hope you will comply with the order with respect.

1544. Lu Chin received the order to control the Monguor troops as before. Imperial order of the seventeenth of the tenth moon:

Lu Chin, I have examined your request to retire on account of illness. Already I have ordered your son Tan to command the troops. You beg again to retire. The favor I accorded to your grandfather Lu Chien to command the Monguor troops and control the tribes, I accord to you. Try to console and make happy your subjects, incessantly train the troops, make them understand the military arts, to be capable to resist, capture and kill brigands. In case of alerts you are allowed to mobilize the troops. Do not impose taxes, oppress the people, alienate their sympathy. Care for the education of your son and grandsons, make them understand what is faithfulness, in order that they may succeed you and command the tribes. Your merits on the frontiers are highly celebrated. Care for your health. Later I hope to promote you to another office.

1546. An order was sent to the local authorities to build an honorific arch in order to glorify his merits.

1556. Lu Chin died. His son Tung succeeded him.

SEVENTH GENERATION: LU TUNG

1556. On the third moon, Wang Kuang-tsu, member of the provincial treasury administration of Hsining, was sent with the imperial oration to be read at the sacrifice of Lu Chin.

Lu Chin, you inherited the office of your ancestors and succeeded them. Your talents as general of the troops were well known, and frightened the enemies. You were promoted to be lieutenant colonel. Your zeal and merits were highly celebrated. You were promoted to be first captain in the Chinese army. You begged permission to retire on account of illness. Thereafter I called you to return to defend the country. Your incessant merits caused the country to be at peace. Just at the time I was about to entrust to you important duties, your death was announced. In order to manifest my beneficent affection I grant you sacrifices and official burial. I hope your spirits in the outer world will still be able to enjoy this benefit.

On the twenty-sixth of the third moon, on the return after the burial, a sacrifice was offered.

On the fifteenth of the sixth moon, 100 days after the burial, another sacrifice was offered.

1557. On the fifth of the third moon, a year after the death, a sacrifice was offered again.

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175x
614

T'u-ssu Yeh Wei-chien
T'u-ssu Wang Chao
In 1643 T'u-ssu Lu Yung-ch'ang
In 1644 T'u-ssu Li Hung-yuan, his wife and 120 members of his family.
Wife of T'u-ssu Li T'ien-yu, his concubine, two brothers, three hundred members of the family.
T'u-ssu Yeh Kuo-chi
In 1646 T'u-ssu Ch'eng Kuang-hsien's son
In 1798 T'u-ssu Han Kuang-tsu
In 1864 T'u-ssu Chou Hsieh-chi

No record existed relating to the number of all the Monguor soldiers who died on the fields of battle during these five centuries.

HONORIFIC ARCHES AND INSCRIPTIONS

175x
211
703

Honorific Arch was built and inscription sent by the emperor:

In 1475 for T'u-ssu Lu Chien "During his life he confirmed his faithfulness and probity, incessantly exercised fidelity and zeal."
In 1546 for T'u-ssu Lu Chin "Incessantly practiced faithfulness and justice and was illustrious for his dignity and fame."
In 1568 for T'u-ssu Li Kung "Ch'ing Yun, 'Blue Clouds,' means Bright Intelligence. He was an eminent scholar."
In 1612 for T'u-ssu Ch'i Teh "Honorably favored by Heavenly Grace."
In 1616 for T'u-ssu Ch'i Ping-chung "Served the country, manifested loyalty."
In 1644 for T'u-ssu Li Hung-yuan "Loyal servant and faithful wife, glory of the noble clan."

In 1534 in the city of Hsining was built the HALL OF THE FAITHFUL AND MERITORIOUS OFFICIALS OF HUANGCHUNG.

Four names of t'u-ssu are recorded in the list of these glorious officials. They are:

Li Nan-ko
Li Yin
Ch'eng Chih
Li Ch'ang

IMPERIAL DISTINCTION

After the Hsining troops, seething with hatred against the Mongol brigands of Kokonor, and the son, nephew, and relatives of Altan, had brilliantly demolished the temple in Kokonor, where Altan had met the Dalai Lama, and after two resounding victories had been obtained against these brigands in 1594, reports were sent to the emperor with the names of the meritorious military and civil officials who had contributed to these successful achievements. A delegate of the ministry of war was sent with titles and gifts to reward these

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officials. Among the names of these meritorious officials we read these of the Monguor t'u-ssu:

175x
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Lu Kuang-tsu
Li Yu-mao
Li Hsien-hua
Ch'eng San-chi
Ch'i Ping-chung
Ch'i Teh

STELES ERECTED BY THANKFUL PEOPLE FOR MERITORIOUS T'U-SSU

In 1537 T'u-ssu Yeh Luan pacified the region of Cheng-ch'iang-i and was besieged in the fortress by several groups of Mongol brigands. He fought bravely. Nearly all his soldiers were killed, but he still fought with the courage of despair. Finally he was killed. The thankful people of the country erected a stele in Cheng-ch'iang-i in commemoration of his heroic achievement. The stele still exists.

In 1616 T'u-ssu Ch'i Ping-chung, appointed in Yung-ch'ang, was besieged by the Mongol Yin-ting-ssu-ts'ing and his 1,000 troops. Controlling only 300 soldiers, he fought during two days and nights. When the auxiliary troops arrived, instantly Ch'i Ping-chung pursued the enemy and recaptured the abducted people and stolen animals. The thankful people erected a stele in the city of Yung-ch'ang in commemoration of his glorious performance.

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